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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

EDITORIAL NOTES.

It is curious that Mr. Montagu's comprehensive radicalism does not include the appointment of Indians to the Executive Councils as a matter of principle. It appears that the reform bill contains no statutory provision for the appointment of Indians. Mr. Montagu's plea for the omission is that it is considered undesirable to include in the bill any provision for racial qualification. Who told him so? Mr. Montagu has always professed great solicitude for Indian public opinion and we may assure him that public opinion in India of whatever shade will vote solid for the appointment of Indians to the Executive Councils by statute. The argument that it will involve racial qualification is specious and means nothing in particular. In one sense and that in the best, it does provide for racial qualification. It means that Indians are not disqualified by race to sit in the highest councils of the country. It is precisely to establish a race qualification, rather to remove a racial disqualification, that Indians have all along demanded that their countrymen should be appointed to the Executive Councils not at the pleasure of the powers that be but by statutory obligation. The Minto-Morley scheme did not make any provision for the statutory appointment of Indians. That was because there was strong opposition to the appointment from the most influential quarters. Lord Morley tells us in his 'Recollections' that King Edward and Lord Ripon were among the oppositionists. So he had to execute a flank movement to get Indians admitted to the Executive Councils. According to Mr. Montagu's own admission, India has taken great strides in politics since Morley's time and so there should be less excuse now for omitting to make a statutory provision for the appintment of Indians. It is not enough to have his assurance that the practice of appointing Indians to the Executive Councils will be continued. There must be more certainty attached to it and the only way to do it is to include in the bill a statutory provision for the appointment.

From all accounts, the affairs of the Hindu University seem to have come to a sad pass. It is another swadeshi failure for which those who talk big on the platform and are by temperament incapable of personal sacrifice, are primarily responsible. To build up a University is no ordinary task and demands the undivided attention and energy of a number of great scholars and practical administrators. It is easy enough to collect funds and in the case of the Hindu University the response from the Princes especially has been liberal

and prompt. But to rear up a temple of learning, funds are not everything and it requires steady effort and steadfast energy of those who are at the head of affairs. If there be nothing specially attractive about it, and it does not offer advantges which the existing universities do not, it will be uphill work to maintain a new university- It cannot be claimed for the Hindu University that it is in any particular a distinct improvement upon the older universities and we suppose its only distinction is in the appellation. When Mrs. Besant mooted the idea of a national university, we warned the public not to be taken in by high sounding phrases and not to part with their money to satisfy somebody's fad. When the particulars for the new university were given, we could detect nothing new or original in them, and did not see that it was specially advantageous to young men who might resort to it. If the lakhs that have been lavished on it had been distributed among indigenous educational institutions for their improvement, that would have appreciably helped on higher education in the country. Now that a new university has been started and a great deal of public money has been spent upon it it behoves the Government who make a grant to the Hindu University and the Council who are responsible for its management to attend to its affairs immediately and set things right. It will be really deplorable if for any reason the universityis allowed to languish and die.

Mr. Jamnadas Dwarakdas is not after all the spoon-fed youth which Mrs. Besant has tried to make him out to be. It is evident he has his wits about him and can see the folly of the Satyagraha. He could not agree with Mr. Gandhi in his law-breaking propaganda which he intends to resume on the curious plea that the Government are better able now to control any violence which may result from it. That is distinctly funny but it should not be treated as fun when it is responsible for so much tragedy. It amounts to saying that it is one's privilege to preach doctrines of disobedience, if the Government can prevent any likely disorder, as if it is the duty of the State to indulge any one in his whims and be responsible for the consequences. Mr. Jamnadas gives as his reason for seceding from Satyagraha that the circumstances which have led to the suspension of the movement have not materially altered and that its resumption is likely to create a ferment throughout the country more serious than witnessed during April and May. Mr. Jamnadas must know as he is in the inner councils of the movement and the Government must be forewarned against Mr. Gandhi's resumption of it. Although the Satyagraha press may affect to belittle the significance of Mr. Jamnadas's secession as that of one who has not held any opinion for long, it cannot dismiss with equal ease the manifesto signed by about 1200 citizens of Bombay expressing stong disapproval of satyagraha and assuring the Government of their support in putting down lawlessness. The signatories declare, 'we dissociate ourselves at the outset from the pernicious doctrine of active disobedience or even passive resistence to civil law, which has been sedulously promulgated throughout the presidency of late among ignorant people and we bind ourselves to combat those doctrines, as far as possible by every means in our power. In spite of Mr. Montagu's indiscriminate eulogy of Mr. Gandhi, we trust the Government will at least lend their active support to the good people of Bomby in combating lawlessness of sorts. Mr. Gandhi may be all that he has been described to be by Mr. Montagu and other admirers. But if his movement leads to tragedy as it has already led, it is time that the Government profited by the bitter lesson and stepped in to prevent further mischief.

The All-India Agricultural statistics for 1916–17 prepared by Mr. Findlay Shirars contain some striking figures which should make one think, if not furiously, at least seriously. It is estimated that there are about 112,308,000 acres of cultivable waste available for cultivation but not taken up. If 5 acres are enough to support a family, 22,461,600 families can be comfortably settled. Such an outstanding fact ought to be borne in mind by those who desire the agricultural development of the country. It is only criminal negligence or supineness which can account for such a large territory of arable land lying waste. In no other country will it be tolerated. If all this land be brought under the plough and there is no reason why it should not be, what great addition will it make to our agricultural wealth. It is a tantalising figure and its full import must be realised by all those who are interested in the economic development of India. The outlay that may be necessary to bring under cultivation this immense area is sure to yield a steady return and will prove a profitable investment. If it is rendered available for cultivation we can unhesitatingly say that it will not be necessary for any Indian to go out of his country for a living and subject himself to degrading and unjust laws abroad. Or the land may be divided into farmsteads of about 50 acres each as a minimum and sold out as well-equipped farms fit for immediate occupation by the purchasers. Some comprehensive scheme will have to be devised to prevent this huge waste which with sufficient outlay can be converted into so such agricultural wealth. Any way it is a problem which can no longer be neglected and the very contemplation of the figures mentioned by Mr. Shirars must show how criminially negligent we have been of a sure source of wealth.

In concluding his speech on the budget, Mr. Montagu declared with engaging bombast his Indian policy to be the maintenance of order, trieless investigation and removal of causes of discontent, eradication of the source of disorder and courageous, zealous and determind effort to make India a union of great self-governing countries and partner in the great British Commonwealth. High sounding words these connoting precious little! We have had painful experience of such bombast ending in nothing. A late Viceroy signalled the assumption of his Viceroyalty by declaring that he had set to himself a dozen tasks, like a second Hercules, and we are still wondering if he accomplished any of them. We are afraid Mr. Montagu's success will be equally poor. As regards the first item in his programme, we are afraid he has had much to do in quelling disorder rather than maintaining order and we may take this opportunity of telling Mr. Montagu, that if he persists in placating agitators and giving them fulsome testimonials he will have his hands fully occupied in putting down disorder. Another of the items in the list is tireless investigation and we wish he addressed himself to more practical tasks, instead of indulging in tireless investigation for the excellent reason that he may not be able to see the end of it. It is more urgent that he did something to stamp out disorder, and left alone for the present the root causes of it as they are called which afford ample scope for theorising and lazy thinking. We want a statesman who would understand the realities of a situation and got straight at things. We have had enough of day-dreamers and it is time that India secured a practical statesman to direct her affairs.

Mr. A. R. Banerji, the officiating Dewan of Mysore, in his speech at the Economic Conference outlined a scheme whereby the work of the Conference might be made more authoritative and effective. The object of the scheme is (1) to give the advantages of statutory recognition to the agencies hitherto employed in enconomic work in the districts and to make economic progress an integral part of local self-government (2) to link up from top to bottom, in a co-ordinated chain, the various agencies from the village panchayet to the Economic Conference (3) to give greater independence to the Central bodies, and to ensure that, in the selection of personnel, greater attention is paid to the aptitude of the members for the particular class of work with which each Board is concerned (4) to create a strong but compact body, in supersession of the Standing Committee, to advise and co-ordinate economic activities, and (5) to provide for the joint deliberation of the central boards at an annual session of the Economic Conference without, however, burdening that body with duties of a directive or administrative nature, for which it is not quite suited by reason of its size and composition. It will be seen that Mr. Banerji's proposals are comprehensive and if they are given effect to it will open up to Mysore an era of industrial prosperity for which his distinguished predecessor in office, Sir Visveswarayya was so ceaselessly working. But however complete a scheme may be there are other factors which can alone spell success to it. Mr. Banerji deplored that they suffered from want of cooperation and mutual trust, want of energy and enterprise, and want of experience due to want of education and lack of opportunities. These will come only with the spread of education and they cannot be created by a Government order. We feel sure that Mr. Banerji's speech will be a stimulus to the members of the Economic Conference to help in the creation of those conditions which are essential for the industrial advancement of the province.

Irene Backhouse writing in the *Empire Review* says of Hindu medicine;—"Health is positive, disease is negative," declard Dhanvantari, the founder of Hindu medical science, about a dozen centuries before Hippocrates. How to turn this negative into positive was the problem he had to face. Undaunted he set to work in right earnest. He held that there are two classes of diseases, bodily and mental, each arising from the other, and neither being perceived to exist without the other; that mental disorders arise from physical ones, and likewise physical disorders arise from mental ones. This dictum of the great Dhanvantari-quoted by others, is to be found in the mighty Hindu epic. the *Mahabharata*, and in various other Hindu works composed centuries before the Christian era. Dhanvantari divided medical treatment into two sections, the healing forces within us, and the healing forces without. By the former he meant mental healing, and by the latter treatment by drugs, by the power of the sun, and other external agencies. His successors for centuries utilised these forces separately or in combination to cure various diseases, not limiting the use of the healing forces within to the cure of mental disorders, but making use of them also for the cure of physical diseases, and in the same way employing the healing forces without to cure both mental and physical diseases. My mother's article on "Hindu Psycho-Therapeutics for the West," published in *The Empire Review* for November, 1917, gives some idea of the Hindu science of mental healing and how it has been successfully adapted to Western requirements by Mr. Mitra. In this article I propose, therefore, to pay more attention to Hindu physical healing. The founder of Hindu Medical science, with the insight characteristic of great thinkers, was able in the dawn of time to bridge the gulf between mind and matter.

THE
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WEDNESDAY, 11 JUNE, 1919.

MR. MONTAGU ON DIARCHY.

UNLESS Mr. Montagu is bent on handing over the people of India to the tender mercies of political bolsheviks, though the variety may be indigenous, it is hard to understand why he should cling to his diarchy proposal with such obstinacy. It is the least sensible of the proposals contained in the Joint Report which as the *Times* rightly said contains a lot of dangerous nonsense. In his memorandum on the Government of India Bill which he presented to Parliament he could only reiterate the precious argument of his in support of diarchy that no alternative has been suggested. Does Mr. Montagu think that it is the business of any responsible Indian or Englishman to put forth an alternative to any wild scheme of reform which he may choose to adumbrate? It is the business of Mr. Montagu to make out a case for the diarchy, which he has not done yet. All that he has been doing is to challenge the rest of the world to produce an alternative. We are yet to hear a cogent argument in support of the proposal. If anything, the joint report shows why the diarchy should be dropped, how impracticable it is, and how disastrous will be the effect, if it is forced on the country. Mr. Montagu glibly talks of transferring real responsibility to the representatives of the people and contends that if the diarchy be dropped no scheme of reform can be devised in keeping with the spirit of the declaration of August 1917. If he is unable to devise such a scheme, it is not the fault of that declaration or of other people either. It can only argue a paucity of ideas in those who have set out to reform the administration of India beyond recognition. Now, what are the facts regarding this diarchy? It is proposed to hand over the administration of certain subjects called transferred, to ministers chosen from the elected members of the Legislative Councils. It is by no means convincing to speak wisely and irresponsibly of representatives and electorates. Mr. Montagu has himself admitted in the joint report, that there is no electorate in existence which can be trusted to exercise the franchise intelligently and advantageously. It is an admitted fact that not more than 2 per cent of the population can be classed as literate. Not even a Southborough Committee can combat that fact, and much less bring into existence all at once what cannot come into being for a long while yet. The authors of the report realise that the right exercise of the franchise can only come with the spread of education and in the same breath propose measures of reform which require as the foundation an educated proletariat for their proper working. Mr. Montagu and Lord Chelmsford point out in their report 'the great Mass of India's people are illiterate peasants, living in mud-built villages, and cultivating small holdings of land the produce of which is only too often threatened by drought or deluge.' Take again this important admission:— 'The work of calling into existence an electorate capable of bearing the weight of responsible government is still to be done, and as we shall see, the difficulties are great and it is likely to be a work of time.' Surely Mr. Montagu and Lord Chelmsford could not have meant that the work of bringing into existence such an electorate would be accomplished in the interval between Mr. Montagu's tour and the Southborough Committee's report. If it be not so, it is difficult to reconcile the admission with the diarchy which Mr. Montagu advocates with so much vehemence. In effect he ignores his own admissions and formulates a proposal against which he has marshalled a large number of facts in his report. It does not matter to us at all that Mr. Montagu is illogical and we are not responsible for his lack of logic. What matters is that the Parliament should be in possession of all the facts of the situation in considering the diarchy proposal which finds a place in the reform bill. To begin with, there can be no electorate capable of exercising the franchise with a population of whom nearly 98 per cent are illiterate, and if under such circumstances, a wide electorate is forced into existence, the vote will be really exercised by wire-pullers in favor of political undesirables. Only third-rate politicians of no defined status in society will care to contest for seats in the Legislative Councils, who will represent the wire-pullers and not the voters. If the choice of ministers for the administration of the transferred subjects, should be confined to these 'reprsentatives', it is not difficult to prophesy what sort of politicians will be the ministers under the Montagu-Chelmsford dispensatisn. The Parliament should not therefore dismiss as idle fancy the considered protest of responsible Provincial Governments against the diarchy proposal. They know a lot better than either Mr. Montagu or Lord Chelmsford and the objections they have raised ought to carry great weight with the Parliament. The immediate effect of Diarchy will be to bring British rule into contempt by pitchforking into the seats of power and authority undesirable men and Parliament ought to desist from signifying its assent to so dangerous a proposal.

THE INTELLIGENTCIA.

By 'Workman'.

This word not to be found in an English Dictionary, seems to have been coined by politicians in England or Itlay, to differentiate the Educated classes from the ignorant.

But its derivation from the latin signifies more than this; meaning, those who are able 'to choose between'; indicating value in deciding wisely for some useful purpose.

If so, the 'useful intelligent' are to be rather classed as the masses, knowing how to use the little knowledge they possess, with absolute certainty of taking right effect, than with the few highly educated, rushing in with wild pronouncements, where even angels fear to tread!

There is something cheerful in contemplating this. For, if our Universities are turning out intelligentcia with the object of proving democracy superior to autocracy in conducing Office and Work, then, there is evidently a useful limit to all Education.

The failure of Government in Europe has not been the result of using the principle of autocracy for certain purposes, but from democracy not taking the trouble to influence Governments to Associate Internationally, and organise for mutual protection, as a distinct religious obligation.

Autocracy means, power vested in a single person. Every person has vested in himself power derived from the almighty. The power derived from man under civilised developments, is not given without limitations for distinct purposes, and subject to an account being rendered. Inspired intelligentcia discern a divine purpose in creation; and it includes 'responsibility' in the exercise of powers and intelligence, which does not end with death.

Teachers have shown the world how to exercise personal responsibility; to work with Vishnu the Preserver of life on earth, avoiding the judgment of the destroyer Siva. All religions have this objective. They tend to make the individual efficient for the world's work, and to choose right purposes.

But beyond this, Unity of Plan for single purposes, is essential to work of the mass. The records of Brahmanism show us the simple plan of division of tne work of a state between the 'Four Great Castes' with the pivot of unity and stability in the Kingship governing the whole.

With this model for the work of a state we have all the elements for every kind of work, spiritual and material. The King preserves the State from any of the castes running mad and usurping rule. In his person he uses the autocratic power for attack or defence as needed against enemies within and without, and to see justice done. His army is the instrument for securing Law and Order. His Councillors are the experts from each of the four great castes, and his administration is divided in departments under them,—the policy being arranged in Council.

It is to be expected that the Centre of all Authority will be supported by the most intelligent of the aspirants for office. Not necessarily the clever ones, but those who know how to use power with tact; and unswayed by passion, proceed to work, guided by reason; choosing between doubtful courses with the purest motive, and making it known, so that misunderstandings may be avoided and support forthcoming.

If this fairly represents Autocracy in action, it is easy to see how all business is managed through the autocratic lead. But a state is only one of many. If they are not ruled by the same leading Principles, they come to wars. If wars are to be avoided there must be World Laws and organisation. It is here that the Intelligentcia can assist; not by stirring up masses to erratic action through their passions, but by convincing all Governments of the advisability of a joint course.

If War breaks up the continuity of working of the established machinery of production and distribution of food and products, the masses affected are thrown into confusion, and are led without plan or method by fannatics and visionaries; who in the case of Russia proceeded to destroy all the machinery Government, and to raise a war of castes-intended to inflame the passions of all peoples against their leaders. It is this defect in the Intelligentcia that has culminated in 'Bolchivism' that we want to know something about.

Dr Arthur Shadwell in the 19th Century of February 1919 writes with documentary evidence about the Lenin and Trotsky propaganda made possible by:—

1. Defeat & Demoralisation of the army.
2. Disappearance of Authority.
3. General hardship resulting.

We know that the complaint against Germany was that of aggressive Militaristic Capitalism. Lenin's lead has for its shibboleth, Civil war against Capital and the Classes--'Bourgeoise', dwellers in towns, supposed to subscribe the Capital. (Vaisyas)

Also to raise the 'Proletariat'--the mass of Sudras. (Untouchables) to supreme power by Organised systems submitting to a single controlling will--an absolute Dictatorship! This is merely substitution of a Sudra Despotism for a Kshattria!!

Financial and Industrial experts to be abolished!!! The Factory hands are said to be the 'producers', thus forgetting the Cultivators. The Soldier Soviets and Workmen's Councils to, form the Government. The Bourgeoise Intelligentcia not wanted!!!!

These are enough to set the great Indian masses of Cultivators against Bolschivsm. Owning no territory but aiming at World power to destroy, it is forgotten that Food can only be assured by protection of the cultivator and his Local Government everywhere. In place of fixing the masses round centres of their old established Local governments the Lenin system is to Centralise the whole round himself, and start them on military foraging expeditions, the end of which cannot be yet foreseen. No wonder peace cannot regin as long as Leninism survives.

The competition of militaristic capitalists leads to conscription. The entire mass becomes Kshattria to the submergence of the other three great castes. Kings become powerless to preserve their states or their peoples. The intelligentcia have failed. Their sciences have been abused instead of applied to the Arts of Peace. Their wits have been wrongly directed. They appeal to the ignorant crowd to raise passions that ultimately crush them, and impute the evil where no thought of it existed. For the man who does good to the neighbour or the world receives back an hundred fold in the sympathy and love he induces; a fact well known.

The intelligentcia of all countries are therefore interested in devising a system of World-Work and Government that will ensure righteousness previling. It can only take practical effect,—not by interfering with the responsibilities of established Government anywhere, but—by influencing the council of all associated Governments through there own, with a view to effecting useful agreement. In settling the 'principles' of World-Government, those applicable to Local Self-Government naturally follow the lead. There are then no disturbances, because everybody knows what to do.

The lead of the spiritualist is perhaps the one most greatly to be feared in all work matters. For the mass is easily moved by its emotions, while organisation is simply a matter of reason and common sense. To impute blame is easy. No one is perfect. Efforts can be made to meet circumstances, but nobody commands the winds. The intelligent critic has learned to control the impulse to pronounce judgment. His wisdom is often displayed by his silence! For, does he not know that his words may have the effect of a match dropped into a power magazine, for which he does not intend to be held responsible!

Enough notice is not taken of the quality of speeches publicly indulged in, and has been ably pointed out in the chapter on sedition in Mr. K. Srinivasa Rau's book 'The Crisis in India'. Whatever of truth is advanced by constitutional methods is bound to carry weight in a country's progress sooner or later. It does not require noisy demonstrations to accentuate truth; and forcing the pace is not always true statesmanship, but brings the enemies from outside buzzing about and interfering.

The intolerable meddling of unlicensed foreigners in the affairs of Nations is astounding, when one considers how interference is resented in the individual's private home life, or any business transaction.

In the life of Li Hungchang the Chinese statesman, Mr. R. K. Douglas shows the difficulty experienced of fending off the trade touts and intriguers. At page 175 is 'Chinese Gordon's' advice to the great statesman, not to complicate the situation in China by enlisting foreigners in difficulties,—even by commissioning him, his old friend;—but to settle matters himself. Many may remember the episode of Col Gordon coming out with Lord Ripon as his Private Secretary, but immediately resigning for some mysterious reason, now explained in Li Hungchang's great emergency and entreaty to join him, at a critical juncture in public affairs.

What we hope for from responsible intelligentcia as a result of the World War, is the establishment of a Central Council of Leagues of Nations whence truth may be proclaimed regarding the responsibilities of all Governments.

TOPICS FROM PERIODICALS.

MR. ASQUITH.

Jowett was justified of his spiritual child. Young Asquith did get on, and by "direct" means. Apart from the paternal means which assured of a first-rate education, no man of our time owes less to external help or more to his own abilities. The Bar, with Westminster in the offing, naturally attracted him. At a very early age he had confided to a friend his ambition—either to be Lord Chancellor or Prime Minister—and the Bar was his only road to the Woolsack or the Treasury. The capacity of getting them with the utmost lucidity was Mr. Asquith's from boyhood. Certain pleadings, drawn by an unknown junior, attracted the attention of a great lawyer by their grasp and clearness; and from that moment the professional success of the young aspirant was assured. A wider reputation was achieved by his appearance before the Parnell Commission; and this had hardly been confirmed before Mr. Gladstone, struck by the quality of his first Parliamentary speech, offered him the great post of Home Secretary. There were many who saw rashness in the experiment; but such doubts could not long survive; in his first official job Mr. Asquith acquitted himself as if years of experience were behind him; he spoke like a wise old man and acted like a young and courageous

one. Yet, despite this precocious success, he hardly impressed his contemporaries as a future Prime Minister. It was not then quite so emphatically as now the day of the lawyer-politician; the Woolsack rather than Downing Street was the normal goal of a barrister M. P. To people soaked in the Gladstonian tradition, too, the coldness of Mr. Asquith's temperament, reflected in a most austere diction, seemed to disqualify him for a party leader. The hardness of youth has since been somewhat toned down; advancing years have given rather more warmth and humanity to Mr. Asquith's periods. But his then style of speaking, though of great merit, was somewhat too bare and bloodless to delight a generation accustomed to the Victorian grand manner. A better description could not be than that of Mr. Asquith's present wife when she was still Miss Tennant and a comparative stranger: "He has a very good voice and the rare qualities that make a great speaker—imagination, restraint, brevity, and *l'oreille juste.* He does not strain the attention by discursive parentheses, and is neither too pedantic, nor too prepared to be listened to with confidence and pleasure."

Higher praise in its kind could not be given; but this style of speaking was hardly even caviare to the select of those days. But there was probably a deeper reason for the failure to recognise in the young Home Secretary something more than the ordinary careerist lawyer. Mr. Asquith has at no time given the impression of all that is in him. He does not advertise. He has never cultivated the Press. He has made no obeisance to the mob, even to the mob called society. He disdains all kinds of display, and habitually understates his personality. Moreover, he exercises a curious economy of effort, almost amounting to miserliness. There are some statesmen who give the impression of being indefinably above their best in performance; there are others who occasion a constant surprise, not that they fail to acquit themselves well, but that they are able to carry out their functions at all. Mr. Balfour is the great living representative of the former type. A net cast at random anywhere in Whitehall would secure a specimen of the latter. Mr. Asquith occupies an almost unique position between these extremes. He has never, like Mr. Balfour, suggested a vague and even disappointing superiority, making one feel that the result is less than it ought to be: he generally appears adequate, and a little more, to the particular task in hand, while somehow failing to give the idea of supreme power. One might summarise by saying that he has strength without mystery. He shows an easy mastery, an almost careless competence, as that of an express locomotive which always has a little "in hand" even on its fastest run. Its steady mechanical puff contrasts with the laboured panting of some little shunting engine; it does its regular fifty miles an hour, rises now and again to seventy, and might do a hundred for all one knows. But there is no witchery in the business, except perhaps to a savage; indeed, it is rather the other way: the splendour of the performance is obscured by its very ease.

Thus it was that, even in his Liberal Imperialist days, Mr. Asquith was counted second to a brilliant trifler like Lord Rosebery; that it was considered quite natural that he should serve under a mediocrity like Sir Henry Campbell-Bannerman; and rather unnatural that on the death of the latter King Edward should send for him as the only obvious Prime Minister. Mr. Lloyd George and Mr. Churchill were far more in the public eye; Mr. Haldane had achieved a success apparently as solid and rather more picturesque; Sir Edward Grey enjoyed a perhaps larger prestige.

Mr. E. T. Raymond. *in the M. A. B.*

REINCARNATION.

The literature of reincarnation is very large, but comparatively little is original and founded upon personal experience or research. Most of it deals with hearsay and many of the conclusions arrived at are based upon sentimental grounds. There is an excuse for this for most people who have had personal experience or have made researches and know reincarnation to be a fact and not merely a belief, are rather deffident to publish their knowledge, for fear of being classed among the fools and cranks.

Positive knowledge of the reality of reincarnation by the way of personal experience, may be gained by all who have a sincere desire and strong enough will-power for the acquisition of such occult knowledge. In this short article the history of the belief in reincarnation and its literature must needs be omitted, nor would they be of any material assistance in solving the problem. I propose instead to point out the lines on which research may be carried out, and to give some of my own personal experiences

The problem of reincarnation may then thus be briefly stated:—

Granting the existence of the human ego, independent of the physical body and its existence as a conscious spiritual being or entity after physical death, the problem we wish to elucidate is briefly this: (1) Is there any truth in the periodical return of the ego and its assumption of a material body under certain conditions? (2) Is it possible to prove that reincarnation is a fact and not merely a belief?

Philosophy, mathematics and the deeper problems of science of religion will for ever remain sealed books to the majority of mankind, not that

their truths cannot be proved, but owing to the fact that the masses have not learned to do original thinking, and are therefore neither ready nor sufficiently developed to grasp them, nor do they in fact trouble about them. That is equally true, if not more so, with regard to psychic problems including reincarnation, although considerable interest has been taken in them by a rapidly increasing number of people during the last few years. The majority of the public who are ready for the teachings of psychic science, new thought and similar movements are yet biassed and labouring under the strong influence of conventional race beliefs and the teachings of past ages of the Orthodox Church.

There are several lines along which we may pursue our investigations into the facts of reincarnation. Among them I would name four.

First—Researches into the psychology of the child-mind, particularly with regard to pre-natal memory. This research is difficult and can only be successfully accomplished by the intelligent and patient investigations of the mother of the child who appears to exhibit the phenomenon of pre-natal memory. As far as I am aware no researches worth mentioning have hitherto been made. In Burma, however, there are many children, called *winzas*, who have distinct recollections of having lived before, and their power of remembering previous lives is quite accepted as a fact. They can generally remember and identify their former dwelling places and friends, and can state facts which can be verified by living people or were known to deceased persons. This memory of past incarnation usually disappears as the child grows up, although at times it is retained by adults.

If child-psychology were better understood in our own country, we should find that many children in their early years are endowed with pre-natal memory, which retains scenes and incidents experienced in the preceding, if not in earlier incarnations. Not only is there the difficulty and often the diffidence the child experiences in conveying to grown-up people what it remembers, but, in addition to this, the child mind does not really grasp the meaning of what it needs. Moreover, their elders, in the large majority of cases, have not sufficient psychic knowledge and capability to give these little tales serious consideration. I speak here from personal experience and with full sympathy for our children. During my very early childhood I had a very distinct recollection of having lived before, among scenes and people different from those I was then in. Those recollections were very distinct, vivid, real and full of action and detail, but as I grew up they gradually grew dimmer and with few exceptions faded entirely away, until I only remembered two or three pictures as it were. They were disconnected scenes, such as you might get if you detached one single picture from a cinema film. One was of a temple in ancient Egypt, another of a shipwreck, a third of terrible rioting, and of trouble and terror in my mind. The scene of the shipwreck came before my mind as a vision hundreds of times until I was a youth, when its details, like the details of the other pictures, gradually grew dimmer. Since that time I have been able to get all my important incarnations in full detail and in their chronological order, and these detached pictures or visions of my childhood have taken their natural position in the panorama of my past incarnations. Their details have been revived to a great extent, although they are not as clear as they were in the days of my early childhood. The temple picture dates back to about 450 B.C., the picture of the shipwreck to Lundy Island in the year 1741, and the third Picture to the Reign of Terror in 1793, when I was guillotined.

Secondly—Researches into the pre-natal recollection of adults, as far as such recollections can be verified by identification of places and persons and verification of facts and dates. There are a great many such examples cited in the literature on reincarnation, but space forbids me to give any here.

There may be mentioned here also the recognition of persons previously incarnated together in various relationships, as affinities, or merely as friends or co-workers. How often two people meet and from the first seem to know each other quite intimately as old friends. If the truth were but known, they are indeed very old friends, and have met before, though not in their present bodies. Their superconscious inner self knows and remembers, though their present brain mind does not. Often, very often, however, distinct recognition takes place when beople are psychically and spiritually developed, and there is then no mistaking—they know, although the materialists and the sceptics may shake their heads incredulously. I know several friends of former reincarnations; a few have recognized me; I have recognized some and their has been also one spontaneous mutual recognition.

This brings me to one of the interesting phases of reincarnation, namely, group-incarnations, which might here briefly be mentioned.

Man during his earth life usually belongs to several institutions, such as clubs, to a church and other centres of social or educational interest, and at each meets different groups of people gathered together for various purposes. So each ego may likewise belong to several spirit-groups and periodically incarnate with one or the other and thus meet with such of his old spirit friends as best suit his desires and further his development. They are attracted to each other by community of interest, aspiration, desires and other sympathetic vibration. Arrangements to incarnate together at the same period and locality under favourable circumstances

are made with their guides, while yet dwelling in the spirits pheres. and then during their incarnation they become great friends or fellow-workers in art, science, industry, invention, social reform or any other vocation, or perhaps simply maintain close social touch. BY C. G. SANDER. *in the Occult Review.*

ON EARLY RISING.

I miss, in modern fiction, two favourite figures from mid-Victorian romances; one, the minor villain, of plebian origin, who always "looked uncomfortable in evening dress" when the major villain, of aristocratic origin, invited him to spend the evening in the company of well-bred people; the other, the charming young lady who, at the approach of dawn, sprang lightly from her couch and, running swiftly across the floor of her bedroom, flung open the casement windows and leant out to greet the morning. Even in my romantic youth I sometimes felt dubious about the presence of the minor villain in the home of the major villain, but I never had any dubiety about the young woman. I remember that she always drank deep draughts of the fresh morning air, and, because of her early rising, was reputed to be very healthy, both in body and in mind- My family never tired of preaching to me on the subject of early rising, and, although I could not bring myself to spring lightly from my couch before the sun was up, yet I was certain that my unwillingness to do so was a fault, if not, actually a disease.

There has, in all times, been a general belief that healthy men and women naturally rise from their beds at an early hour; and that belief has found support in our own times in the writings of men so dissimilar as Meredith and Mr. Arnold Bennett. In "The Ordeal of Richard Feverel' Meredith pronounces very heavily against the lie-abed; and in one of his manuals, I think, Mr Bennett declares that this sluggardliness which he hears so much of is a sign of unhealth, and he bids the writer to rise up from his bed at 7 A.M. and get done with the business of bath breakfast in time to sit down at his desk by eight o'clock. I suppose that the first proverb taught to every child in this country is that one which says:

Early to bed and early to rise
Makes a man healthy, wealthy, and wise, and I do not doubt that parents, in spite of experience, will continue to teach this remarkable lie to children until the end of time.

I have never had any desire to rise early in the morning, even when I was a child and, in spite of fairly good health and a reasonably active mind, I have always considered myself to be morally culpable and physically undesirable because I heaped the blankets about me and kept my head on my pillow long after the hour at which birds and beasts were about their daily business. I thought that as I had never sprung lightly from my couch to run swiftly across my room to greet the dawn through my casement windows I must be a sickly fellow. When I descended from my bedroom at nine o'clock —in the days when I could control my hours of descent—I did so with a consciousness of guilt. I said to myself, "The rest of the world has done half a day's work and you have not yet eaten your breakfast!" I said to myself, "Arnold Bennett has probably written a thousand words this morning, and you have not yet written one!" I remembered that Anthony Trollope was as industrious in the morning as Mr. Bennett and I recalled the story which Mr. Bernard Shaw told me of Sir Hall Caine, who, he said, rises up at four o'clock every morning and begins work at once. Mr. Wells sometimes gets up in the middle of the night when he feels an urgent desire to put his thoughts on paper. When I complained to Mr. Yeats, on one occasion, that my day was so fully occupied that I had hardly any time for writing, he advised me to get up an hour or two earlier in the morning, and gave me an exhibition of some exercises Swedish drill which he performs every day. He did not appear to be impressed when I reminded him that I seldom get to bed before midnight.

Wherever I turned, whatever I read, I was taught that if I would have health and wealth and wisdom I must shake off my sluggardly habits and quit my bed at an early hour of the morning. I said to a friend, who thus advised me, that I had been born at midnight, and that children born at that hour do not feel the some urgency to early rising that children born at other hours feel; but I was told that this was a fantastic notion, and, indeed, I thought to myself. "Think," I said to myself, "of the novals and plays that you might have written had you formed the habit of rising at six or seven A.M. instead of at eight-thirty or nine. Vile lie-abed, you have given to sleep what should have been given to literature and the darma!, I classed myself with politicians and journalists and actors, most of whom eat their breakfasts at an hour when other men are beginning to think of luncheon, or at all events of snacks. It was odd, I told myself, that all the early risers of my acquaintance were notably wise or healthy, and were all of them poor. Servants rose early, but I had not observed outside the pages of fiction that they were very wise, and I knew that no one could possibly become wealthy on £20 per annum, even when caps and aprons were provided. Almost all workmen rise late; but workmen, as a class, do not monopolise wisdom or health, whereas the rich, though they do not nonoplise health and wisdom, very nearly monopolice wealth, and wisdom. Nevertheless, such is the tyranny of a moral apothegm particularly of one which makes for discomfort, I believed

possessed of less vitality than those who rose up early in the morning, and I thought it was very unlikely that I would ever amass a fortune.

Since then, however, I have made a discovery. It is this. All these preachers and writers on early rising are in the wrong. It is not natural for man to quit his bed at dawn: he does so by a distinct effort of will and, in most cases, because of the compulsion of circumstances. There never was, in real life, a young woman who sprang lightly from her couch and ran swiftly across the room to fling open her window and lean out to greet the dawn. The workman who rises at 5 A.M. on week days lies in bed until twelve o'clock on Sundays; and the ambition of every servant is to marry someone wealthy enough to allow her to lie in bed in the morning while someone else gets up at an early hour. Hence the vogue of the novelette. The little rhyme which is taught to Catholic children—

Nature gives five,
Custom takes seven,
Laziness nine,
And wickedness eleven.

may be sound in theology but it is unsound in nature. I do not believe that there is a cow on this earth which is content with five hours of sleep. I am told by people who are competent to know that nuns suffer severely from loss of sleep, and are frequently found slumbering during their devotions. MANCHESTER GUARDIAN.

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DEMOCRATIZATION OF LIBRARY.

Perhaps the most interesting thing about the American library is the democratization of the use of books. The mediaeval European method of chaining books to shelves is not, and has never been, maintained in America. In the Reading Rooms of the American public libraries, books are placed on shelves for the free use of all readers without formality of any kind. These books are not only the usual works of reference such as cyclopaedias and dictionaries, but they also embrace a good working library of general literature—history, law, philosophy, religion, poetry, drama, standard novels, biography, and science. The readers can browse along among these books at will, or, if they prefer they can select a few from the shelf, take them to a table and consult them to their heart's content.

Besides the general Reading Room, there are the Art Rooms, the Exhibition Rooms, the Periodical Room, the Newspaper Room, and the Music Room—all flung open to any one who will come. In modern library buildings, special Study Rooms are often provided for those who carry on research upon topics demanding the use of a considerable number of books for days or week.

A limited number of books can be drawn from the library for home use. The common practice is to allow two books to a person at one time. Teachers and students of schools and colleges are sometimes given special cards, which permit them to borrow a larger number of books and keep them a longer period than usual. The fine for keeping a book overtime is generally two or four pice a day. In New York Public Library, which has a circulation of more than 6,000,000 a year, approximately seventy-five thousand rupees are collected annually from this source alone.

The right of drawing books from a public library belongs to any whose name appears in the city directory, who can furnish a guarantee against the loss of books lent him or who can simply bring certificate of character as a responsible person. The present tendency is to have as few requirements and retrictions as possible.

Most of the libraries have which permits the users ready access to the main book stacks. Instead of consulting a catalogue, and asking an attendant to get their books, the users, if they wish, can go straight to the shelves and help themselves. There are some who maintain that the open-access libraries lead to the loss of books. I know from my experience in library work that that is true; but such losses are regarded as wholly insignificant when compared with the resulting public convenience. The value of the open shelf system has been happily expressed by a former librarian of Philadelphia Free Library.

"I have no hesitation in saying that there is no limit whatever to the number of books to be placed on open shelves...The loss from theft has in our case proved insignificant. The number of books lost in a year does not amount in value to the salary of one employee. The safeguards of closed shelves would require the services of several attendants, and and the difference between closed and open shelves, so far as the services of the public is concerned, does not admit of discussion. Persons using libraries by means of catalogue cards only, cannot gain one-third of the benefit that is procurable by a person who has free access to the books themselves."

Public libraries in large cities are open for use not only during week days from 8 in the morning till 10 at night, but also on Sundays and legal holidays from 2 to 10. These longer hours of opening add a great deal to the convenience of the reading public, undoubtedly.

CREATING LIBRARY HABIT.

One of the main problems of the head of a public library is to allure people to its possessions. For the library is not a mere museum, a collection of books; it has become a dynamic agency for their

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wise distribution. "The modern public library believes," remarked Dr. Arthur E. Bostwick, chief of the St. Louis Public Library, "that it should find a reader for every book on its shelves and provide a book for every reader in its community, and that it should in all cases bring book and reader together." The modern librarian, who is a sort of book missionary, uses many novel methods attract the public. In a certain town that I happened to visit, I found its public library making shop-keepers enclose library folders in every package that went to their customers. These folders inquired, "How do you spend your leisure hours?" and then invited persons when they found "spare time hanging heavy" on their hands to come to the library and read "good literature".

The use of clever posters to stimulate interest in current topics is frequent. The year Rabindra Nath Tagore won his Nobel Prize, I saw the following notice on a board at the entrance to public library.

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Idealistic Literature."

The notice included also pictures of Maurice Maeterlinck, Bjornson, Rooseevelt, Kipling and Tagore. Under Tagore's likeness blazed forth these words:

"He wins the Nobel Prize. Rabindra Nath Tagore's mysticism brings him fairly close to Maeterlinck and the dreams of the new Celtic school."

SUBSIDIARY AGENCIES.

The librarian does not sit down in austere seclusion in his office and wait for the community to come. The head of an American library is the Mohamet and the community, the mountain. If the mountain does not come to him voluntarily, then he makes it his business—in the American phrase—to "go after" the mountain. Instead of waiting for the people to come to the library, the library goes out to the people. A public library in order to reach every part of a large community employs many subsidiary agencies, consisting of branch libraries, deposit stations, home libraries, travelling libraries.

But cities are fairlv dotted over with branch libraries not pretentious monumental buildings, but fully adequate to their purposes. Each branch is served by a staff of well-equipped men and women, especially young women. It is to be understood, of course, that the branch has its own permanent limited stock of books. The branches, however, can and do send for books in the central library and thus make its larger resources available to all. The New York Public Library distributes books through its forty-one branches to more than three million people a year. DR. SUDHINDRA BOSE M.A.P.H.D., *in the Modern Review.*

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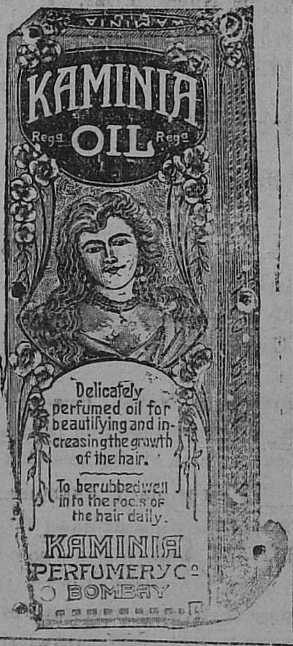

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